

THE LATTER-DAY SAINTS

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 11.—Vol. XIV.

Saturday, May 8, 1852.

Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 150.)

During the mob, one of the twins received a severe cold, and continued to grow worse till Friday, and died. The mobbers were composed of various religious parties, but mostly Campbellites, Methodists and Baptists, who continued to molest and menace father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob, he went to Chardon on Saturday, April first. Sunday; April second, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gause, to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighbourhood, (and indeed, the spirit of mobocracy was very prevalent through the region of country at the time,) brother George Pitkin took us in his wagon, by the most expeditious route to Warren, where we arrived the same day, and were there joined by Elder Rigdon, who left Chardon in the morning; and proceeding onward, we arrived at Wellsville the next day, and the day following at Stubenville, where we left the wagon; and on Wednesday, the fifth of April, we took passage on board a steam, packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife, (in connection with Bishop Whitney,) to have her go to Kirt-

land and tarry with his family till our return. She went to Kirtland, to brother Whitney's, and sister Whitney's aunt, Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours' visit. She then went to brother Reynolds Cahoon's, and father Smith's, and doctor Williams', where I found her very disconsolate on my return.

From Wheeling we took passage on board the steamer Trenton. While at the dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage the boat went on in the morning; and when we arrived at Cincinnati, some of the mob which had followed us all the way round, left us, and we arrived at Louisville the same night; Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville we were joined by Elder Titus Billings, who was journeying with a company of Saints from Kirtland to Zion, and we took passage on the steamer Charleston for St. Louis, where we parted with brother Billings and company, and by stage arrived at Independence, Missouri, on the twenty-fourth of April, a distance of about three hundred miles from St. Louis. We found

the brethren generally enjoying health and faith, and extremely glad to welcome us among them.

On the 26th, I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a Conference of High Priests, Elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the Church. The scene was solemn, impressive, and delightful. During the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following:—

Revelation, given April, 1832, showing the order given to Enoch, and the Church in his day.

Verily, verily I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you; nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth and refrain from sin lest sore judgments fall upon your heads: for unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors and justice and judgment is the penalty which is affixed unto my law; therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth: and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you; or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.

Therefore, verily I say unto you, that it is expedient for my servant Alam, and Ahas-dah, Mahalaleel, and Pelagoram, and my

servant Gazelam, and Horah, and Olihah, and Shalemanasseh, and Mehemon, be bound together by a bond and covenant, that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the Bishopric both in the land of Zion and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the Saints of the Most High, and for a stake to Zion: for Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments: therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold here is wisdom also, in me for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just: and all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred-fold, to be cast into the Lord's storehouse, to become the common property of the whole Church, every man seeking the interest of his neighbour, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not: and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my Church, and shall be delivered over to the buffetings of Satan until the day of redemption.

And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you, for even yet the kingdom is yours, and shall be for ever if you fall not from your steadfastness. Even so. Amen.

On the 27th, we transacted considerable business for the salvation of the Saints, who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavour to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.

On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, twelve miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren, and received the following:—

Revelation, given April, 1832.

Verily thus saith the Lord, in addition to the laws of the Church concerning women and children, those who belong to the Church, who have lost their husbands or fathers: women have claim on their husbands for their maintenance until their husbands are taken; and, if they are not found transgressors, they shall have fellowship in the Church; and, if they are not faithful, they shall not have fellowship in the Church: yet they may remain upon their inheritances according to the laws of the land.

All children have claim upon their parents for their maintenance until they are of age; and after that they have claim upon the Church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the Church, that widows and orphans shall be provided for, as also the poor. Amen.

Our council was continued on the first of May, when it was ordered that three thousand copies of the book of Commandments be printed, the first edition; that William W. Phelps, Oliver Cowdery, and John Whitney, be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; "published by W. W. Phelps and Co." It was also ordered that W. W. Phelps correct and print the hymns which had been selected by Emma Smith in fulfilment of the revelation.

Arrangements were also made for supplying the Saints with stores in Missouri and Ohio, which, with a few exceptions, were hailed with joy by the brethren. Before we left Independence, Elder Rigdon preached two most powerful discourses, which, so far as outward appearance is concerned, gave great satisfaction to the people.

On the 6th of May I gave the parting hand to the brethren in Independence, and, in company with brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio river. Before we arrived at the latter place, the horses became frightened, and while going at full speed Bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel, and had his leg and foot broken in several places; at the same time I jumped out unhurt, and we put up at Mr. Porter's public house, in Greenville, for four weeks, while Elder Rigdon went directly forward to Kirtland. During all this time, brother Whitney lost not a meal of victuals or a night's sleep, and doctor Porter, our landlord's brother, who attended him, said it was a d——d pity we had not got some Mormon there, they can set broken bones or do any thing else. I tarried with brother Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner-table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to brother Whitney, (who was on the bed,) as speedily as possible; he laid his hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful, as to cause much of the hair to become loosened from my head. Thanks be to my heavenly Father for His interference in my behalf at this critical moment, in the name of Jesus Christ. Amen.

Brother Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry-boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat in

waiting, and we will be going up the river before ten o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found every thing as I had told him, for we were passing rapidly up the river before ten o'clock, and landing at Wellsville, took stage coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June, and I found my wife as before mentioned.

As soon as I could arrange my affairs, I recommenced the translation of the Scriptures, and thus I spent most of the summer. In July, we received the first number of the "Evening and Morning Star," which was a joyous treat to the Saints. Delightful indeed, was it to contemplate that the little band of brethren had become so large, and grown so strong, in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also,—which would gratify and enlighten the humble enquirer after truth.

So embittered was the public mind against the truth, that the press universally had been arrayed against us; and although many newspapers published the prospectus of our new paper, yet it appeared to have been done more to calumniate the editor, than give publicity to the sheet. Editors thought to do us harm, while the Saints rejoiced that they could do nothing against the truth, but for it.

The following are extracts from the "Evening and Morning Star;" Independence, Missouri, June, 1832, first Number:—

"TO MAN.

"With the help of God, the first Number of the Evening and Morning Star, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects, and briefly add a few remarks, will naturally be expected; and we cheerfully do so, that this generation may know, that the Star comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness. That it comes not only as the messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives now, as in days of old, for He is the same God yesterday, to-day, and for ever;

and if, after He was taken up, as mentioned in the first chapter of Acts, He through the Holy Ghost had given commandments unto the Apostles whom He had chosen, what possible reason is there to suppose that He would neglect to do likewise now—before He comes in His glory; before He gathers His elect, (the house of Israel, see Isaiah, xlvi, 4;) and even before John the Revelator must prophecy again before many peoples, and nations, and tongues, and kings? (see Rev. x.) We know of no reason in the Bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first resurrection, and finally become Kings and Priests to God the Father in the celestial kingdom, where God and Christ is, and where they will be for eternity; and where will be also, the General Assembly of the First-born, the Church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood; but Isaiah says: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring AGAIN ZION. That it comes according to the will of God. From those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the Saints: that the Saviour may reign his thousand years of peace upon the earth while Satan is bound. That it comes in meekness and mercy to all mankind, that they may do works meet for repentance and be saved in the first resurrection, and afterwards dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the celestial, or the celestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set His hand again the second time to restore them to the land of their inheritance; ready to receive the Saviour in the clouds of heaven. That it comes to show that the ensign is now set up unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the day of tribulation spoken of by our Saviour, is nigh at hand, even at the doors. That it comes to repeat the great caution of Paul:

Beware lest any spoil you, (the disciples of Christ,) through philosophy and vain deceit, after the traditions of men and the rudiments of the world. That it comes to prepare the way of the Lord, that when He comes He may have a holy people ready to receive Him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah,) to Jerusalem again, and they be one as they were in the days of Peleg. Thus it comes.

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth without sin; he changed in the twinkling of an eye, and become a King and a Priest to God in eternity—to forsake his sins, and say: Lord I am thine! The first words of which we have account, that Jesus Christ spake concerning the things of eternal life, were: Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he was baptized: and truly, if it became the Saviour of the world, holy as he was, to be baptized in the meridian of time, to fulfil all righteousness, how much more necessary is it for man to be baptized upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the Saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavouring by all means to set an example before the world, which, when followed, will lead our fellow-men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. There may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

W. W. PARLEY.

June, 1832."

"TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

"It is the duty of the Church of Christ, in Zion, to stand as an ensign to all nations, that the Lord hath set His hand the second time to restore the house of Israel to the lands of their inheritance, &c., and it behoves the members of this Church, to manifest before the world by a godly walk; by a noble example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

"This being the order in Zion, how much more necessary is it, that the Churches of Christ, which have not yet come up to this land should show the world, by well ordered conduct in all things, that they are the children of the living God! It is all-important, and the salvation of many souls depends upon their faultless example. They will therefore, knowing that the Lord will suddenly come to His temple, do their part in preparing the way, by observing the Sabbath day, and keep it holy; by teaching their children the Gospel, and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the Arch-angel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and deeds; in watching and in praying; in love and in labour, and in works as well as in faith, they preach the world a lecture, they set the enquirer a sample, and teach all Christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish."

"COMMON SCHOOLS.

"The disciples should lose no time in preparing Schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the ways of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children to become good

should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they

that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Saviour, even preparing for the Sabbath of creation, and for eternity.

"The Star Office is situated within twelve miles of the west line of the State of Missouri; which at present is the western limits of the United States, and about 120 miles west of any press in the State, in about 39 degrees of north latitude, and about 17 1-2 degrees of west longitude; two and a half miles south of Missouri river; 280 miles by land, or 500 by water, west of St. Louis; nearly 1200 miles west of Washington; 1300 miles from New York, and more than 1500 miles from Boston.

(To be continued.)

SINCERITY.

BY ELDER JOHN HYDE, JUN.

The world is an arena of dissension, division, and strife. In religion, men are continually strengthening their own positions, and endeavouring to demolish those of their antagonists. In philosophy, men are constantly discovering some new principle in science, or some new arcana in nature; establishing some new school, or attacking some long-received theory. In politics it is the same; new circumstances are continually developing some new feature, and men are unceasingly professing some new creed, creating some new party and new strife; and each party believe that they are more right than all the rest.

We are naturally inclined to think well of our own opinions; but our thinking this alone will not make them a whit more true or more beneficial. It is an axiom in philosophy that no two opposites can agree, and two men who deny each other's statements cannot be both true at the same time. Apply this principle to the world; it presents one great picture of antagonism; but there can be only one party right. All parties may be equally sincere; each individual may be convinced that his party is philosophically, theologically, or politically true; but some must be wrong, and if so, all the sincerity in the world cannot make them right.

It is quite possible to be sincere in error as in truth. The Hindoo is thoroughly sincere when he hurls his child into the Ganges, offers his wife a sacrifice to Kales,

and afterwards precipitates himself beneath the bloody wheels of the car of Juggernaut. The Fakir is thoroughly sincere when he lifts his clenched hand to heaven till his nails pierce through the palm, and the power to withdraw his arm is lost; or roasts before a fire till the skin cracks upon his agonised frame. The Bhuddist is really sincere when depicting the beauties of his god, Gaudama, who can touch his nose with his tongue, or his knees with his hands when standing erect; or when he is describing the glories of his expected god, whose eyebrows shall be fifteen feet long. The Mahomedan is thoroughly sincere while narrating the marvellous travels of his prophet; or speaking of his winged horse, his seven heavens, and his mighty angels; or of the bridge, Al Sirat, stretching from time to eternity, sharper than the edge of a razor, with sixteen hells gaping horribly beneath. We hear and see all this told and acted with the greatest possible sincerity; but does the sincerity make many of these actions other than disgustingly barbarous, and the principles strange compounds of folly and enthusiasm.

Thousands of children have been offered to Moloch—thousands of men and women have been immolated to the shrines of so-called deities; and, probably much of this has been done in perfect sincerity, and with a conviction that it was right. With all sincerity Paul persecuted the ancient Saints, inspired with hatred for their persons,

contempt for their principles, and abhorrence for their Lord and Saviour. Sincerity has lit the fires of intolerance, burned martyrs, and driven Apostles to premature graves, their enemies rejoicing and thinking they were doing God service. Has all this sincerity appeased the wrath of a just Jehovah, or averted the judgments that he had promised? Rome is fallen—its power is a past dream—its greatness is levelled with the dust—its pomp trodden under the feet of northern barbarians, and has only left a few tottering monuments to tell its tale.

The cosmogony of the ancients, and the mythology of the heathens, were taught and credited by many in all sincerity. Does their sincerity make them true? No. We are told, by the ancient Peruvian, that the sun has made all things; by the Hindoo, that an elephant sustains the earth; and by the ancient Canadian, that the great rabbit is the father of the world. One will trace man's origin to a shell-fish, another to the creations of wooden gods. These things were and are taught and received by many with perfect sincerity.

The increased light and intelligence of the nineteenth century is constantly exposing the darkness and fallacy of the theories of the past. The religions of antiquity have lost their influence with their priests; Apollo is fallen with Delphos, Baal with Babylon, Seraphis with Thebes, Jupiter with the Capitol; many of their favourite dogmas are now regarded as the erratic reflections of old men, whose only virtue was fortitude; but all these things were taught, and believed by many, in sincerity the most perfect and complete.

If sincerity be a sufficient test of truth, the departed Greek is in his Elysian fields, wasting his time in idleness; the Scandinavian is in his Walhalla, quaffing his nectar, and fighting his battles over again; the Mahomedan is in his paradise, by the side of the Acawtar, with his women and his friends; the Indian is in his hunting grounds, with his horse and rifle; and the Bhuddist has attained the lofty apex of his sublime aspirations, after migrating from form to form, he has been annihilated and entered into his glorious Nic Ban. If sincerity is sufficient to save, then all these are saved; and if so, what advantageth it to believe and obey the Gospel?

If a principle be radically false, it is no matter how firmly we may believe, how entirely we may conform to it, or how

faithfully we may preach it, it is false still, and all the sincerity in the world cannot make it true. If certain blessings have been attached to obedience to certain commands, it is unimportant how sincerely we may think the reverse, we can never obtain the blessings without obeying the commands. Age may follow age, change may succeed change, men and manners may pass away to be replaced by others, but so long as the commands remain unchanged by their author, sincerity cannot move them.

In this age, men differ widely, yet in a great measure perhaps, sincerely. One man will affirm the truth of the Scriptures, assert his readiness to receive and willingness to obey them; others as sincerely deny their veracity, and call them the most infamous forgeries ever attempted to be palmed on the credulity of man. If sincerity is sufficient to save one, sincerity is sufficient to save the other also. One man will tell you there is a God to obey, a heaven to obtain, a devil to resist, a hell to shun; another will style these ideas the most gigantic hallucinations fanatics could conceive, or the silliest bugbears, invented by designing priests to frighten humanity; he will tell you that nature is his deity, annihilation his paradise; that this majestic form, fashioned in the image of God, bearing in its noble proportions the impress of dignity, beauty, and power, shall fatten worms, or fertilise the earth for eternity; and that this glorious spirit, resplendent with burning aspirations, sublime visions, and glorious conceptions, shall be destroyed for ever. They are equally sincere; and, if sincerity can save, then the departed infidel and Christian are in heaven together, and perhaps continue their disputes there.

If sincerity be all that was required, why did God give a law? Man could be as sincere in ignorance as in knowledge. Why has he attached penalties to that law, if they can all be evaded by sincerity? If sincerity was sufficient to save, why did Jesus Christ come on earth to dissipate the darkness of systems that have shrouded the minds of men in ignorance and woe? The Jews were sincere—they had Pharisee scribes, Sadducee doctors, Essinee teachers, and Herodian professors; they listened to the instructions of these men with awe and reverence. The world was equally sincere; one part received the polished speculations of the Greeks, others the barbaric fancies

of the Scandinavian mythology. One subscribed to the authority of Jupiter, and prayed for success in their battles to the warrior Mars; others extolled the majesty of Odin, and relied on the assistance of the martial Thor; while others, also, around altars of stone, with Druid priests, sacrificed to other gods, had other emblems, adored other objects, and had other creeds. Here was much sincerity; and, if sincerity was sufficient, these were safe—Jesus was not required, his gospel was a nonessential, and his sufferings and death were only the mad fanaticism of an enthusiast, fitting interludes to a change so useless and great in the method of salvation. But who cannot see the fallacy of this position?

The position that sincerity can save, proves too much; any man may establish any system, no matter how radically false and rotten it may be, all those who believe in it sincerely must be saved, no matter how contradictory in its ordinances and laws to those of the Gospel; the man that believes he has descended from a species of tailless monkey, and the man who makes himself the equal of Jesus Christ by taking away his divinity, are both saved. If this position be true, the happiness of heaven is an absurdity, and the peace of heaven a falsehood, for what a combination of folly might then be found there.

The laws of a country are given; if any transgress those laws, they must receive the penalty, no matter how sincerely they believed the reverse; and shall man be more just than God? Sincerity alone is a miserable sand-bank to build one's hopes upon. The Lord has said that man shall be rewarded according to his works; if his works are not in obedience to the commandments of the Lord, sincerity will be of little avail.

We learn, then, from the preceding, that it is necessary, as Paul has said, to have *sincerity and truth*. Sincerity without truth cannot save, for a man may be as sincere in error as in truth.

We are justified by faith, say some; but it must be the *true* faith, and surely the true faith will not justify us in disobeying the commandments of God. It is impossible to be sincere without some faith, true or false; *false faith* can never obtain *true happiness*, for a tree is known by its fruits. If we have not the true faith, we shall not gain true happiness; for a false faith, whether sincere or not, can only end in misery and woe.

It is necessary to search for the true faith—the faith of Apostles and Prophets—the faith of Former-day and Latter-day Saints—that we may obtain salvation and happiness in the kingdom of God. The Saints anciently manifested their faith by their works of obedience, repenting, being baptised in water for the remission of their sins, and having hands laid upon them for the gift of the Holy Ghost. A sincerity that leads to obedience comes from God; a sincerity that teaches to disobey comes from God's enemies, and will lead to them. In the true sincerity angels rejoice; it gives a peace that none can take away—a conviction that nothing can shake—and a knowledge that no power can demolish or remove.

The true faith and sincerity united form a crown of rejoicing and full of glory. He who receives it knows he is a child of God, an inheritor of the kingdom of heaven, and is led by the spirit into spheres radiant with light, glowing with knowledge, and overflowing with bliss for ever and ever. May he who has not receive, and he who has retain, in the name of Jesus Christ. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 8, 1852.

VALEDICTORY.—With the issue of this Number devolves upon our successor the duty of managing the publication of the STAR—a very important and highly responsible duty. The tens of thousands of Saints who dwell in the four quarters of these islands—and, we may say, in the four quarters of the whole earth—do and will look to its pages for a portion of meat to nourish and strengthen them in the way of their toilsome life, and for a ray of light to illuminate their path while they journey out of the dark maze of Babylonish confusion.

How careful, then, should he be who deals out spiritual food to the flock of the Lord, to know that he deals out none but that which is healthful in its kind, and in such varied portions of quality and strength as shall feed the sheep and nourish the lambs, that all may derive their portion of nourishment and support in due season—that all may abound with life, and be vigorous to perform their varied duties.

It was under a vivid sense of the vast importance of these duties that we entered upon them at the commencement of the thirteenth Volume. Just previously the circulation of the STAR had been quadrupled by the united energy of the Conferences, under the masterly management of Elder Orson Pratt; and it was an object of deep solicitude on our part that the interest and merit of its columns should be so far maintained as that the circulation might become equalised, and the increased number continued. It is now a source of unmeasured joy that our feeble efforts have been so blessed of God, and owned of His people, that frequent calls were being made for its enlargement or a more frequent issue. This was made a subject of deliberation by the Council lately held in London, when it was unanimously agreed that the demands of the Church and the interests of the cause called for its weekly issue, and that the Conferences would sustain the measure.

How cheering and encouraging to every Saint it must be to reflect that, in less than two years, the circulation of their Organ has been increased from about six thousand fortnightly to twenty-three thousand five hundred weekly, and at a reduction from two and a half pence to one penny per number. This has been effected very much by the general efforts of the Elders and Saints, each family of whom can lay by copies for their rising dutiful children, which, in a day to come, will prove more valuable to them than fine gold.

During the period of our labours in your midst, other important duties pertaining to the Presidency, the revision and publication of the hymn-book, the general and P. E. Fund Emigration, getting out another edition of the Book of Mormon, and stereotyping the same, &c., &c., have prevented the appropriation of so much of our time and attention to the interests of the STAR as we should have liked to have done; but having good editions of most of the standard works on hand—having the Churches in a more efficient state of organization than heretofore—and having the aid of a talented and worthy man of God in the discharge of his editorial functions, it may be justly expected that your future President will be more eminently successful, by the blessing of the Holy Spirit, in imparting the rich treasures of light and life to those who, in every clime from Iceland to Australia, are the readers of the MILLENNIAL STAR.

Pursuant to the suggestions of the First Presidency, contained in the final clause of their last general epistle, that the Twelve arrange the affairs of their several missions, so as to spend a short time in council with them, and attend the General Conference, in April, 1853, we have endeavoured so to do, by completing the organization of the Church, as far as possible, in the British Isles. I also felt it important to consult the Pastors and Presidents of Conferences upon some matters,—inasmuch as our union is our strength—and accordingly called them together on the 6th day of April, when we enjoyed a season of refreshment, which rendered it an occasion that will long be remembered with gratitude and pleasure. There with songs of praise, with prayer and thanksgiving we felt the Holy Spirit more abundantly poured out upon us, we took the Supper of the Lord, and sweet counsel together, as to the best means of promoting the cause of truth in these Islands, and also of establishing manufactories in Zion.

At this Council, the appointment of Elder Samuel W. Richards to the Presidency

of the British Conferences, was confirmed by unanimous expression of all present. We therefore exhort you, dear brethren, to give unto brother Samuel your faith and prayers, sustain him in the fellowship of your spirits as you have us, and his words shall be to you the words of Life. He will take charge of, and preside over all the affairs of the Church in the British Isles, whether of administering doctrine, counsel and advice, or publishing, or emigrating, or whatever else can in any wise affect the welfare of the Saints in Britain. The Spirit of the Lord is richly with him, to qualify him for his high and holy trust, and he will have power to administer unto you every needful blessing.

Counsellor Levi Richards was in like manner appointed to be his Counsellor, as he has hitherto been to us; and should brother Samuel feel that he needs another, he will appoint one, but if otherwise, he will feel that in the Pastors he has a body of counsel that will always take pleasure in rendering him any aid in his ministerial duties which he may signify to them.

The pressure of other duties just at the eve of our departure, prevents our communicating with you at greater length at this time, but we shall do ourselves the pleasure of a more convenient and deliberate communication after we get on ship-board, if the Lord will. Probably, ere this reaches you, we shall have left your shores, and will be hastening to receive the affectionate smiles of our beloved family and brethren in the vallies of the lasting hills.

Dear brethren and sisters, shall brother Erastus and brother Franklin be the objects of your faithful prayers while they perform the long and tedious journey which separates them from their homes?—their's will be offered for you unceasingly. May the aid of the Holy Spirit be continuously extended to all the faithful.

Henceforth all letters, upon any manner of business of this Office, must be addressed prepaid, to SAMUEL W. RICHARDS. FRANKLIN D. RICHARDS.

BELOVED SAINTS AND READERS OF THE STAR.—Having our name presented before you, in taking the Editorial department of the STAR, in connection with the Presidency of the Church in the British Isles, we feel sensibly the responsibility of such a position. When we look upon the resplendent rays, which are being emitted almost to the ends of the earth from the MILLENNIAL STAR, we can scarcely cherish a hope, however much we may desire it, that the anticipations of our predecessor can be realized, in the increase of its brilliancy, unless by its more frequent appearance, which we hope may favourably attract the attention of the observer.

Through its columns we hope, by the grace of God, to form a happy acquaintance with many of its readers; so that our visits, though WEEKLY, may be considered by none too often, or less interesting. The retreat of so many luminous bodies, to the mountains, from whom it has heretofore derived much light, will make room for others, who are hereby invited to contribute to its columns, that it may become as a lamp newly trimmed, brightly burning as a beacon to the world, which shall light the weary pilgrim's path to the haven of eternal rest.

We enter upon the arduous duties now before us, with a fervent desire to be remembered in the prayers of the faithful everywhere, and shall endeavour in all our labours to subserve the cause of God and His Saints on earth; and as we are now called upon to take farewell of brother FRANKLIN, whose labors have been so efficient both as an Editor and President in this land, we feel to bid him God speed; not only for a safe and speedy journey to the bosom of his family and the Saints in Zion, but upon his heavenly career through life, which is so well begun; and may he long live to enjoy the fruit of his labours, and wear the laurels so nobly won.

With his blessing, and the promise of a faithful remembrance, we trust that the Spirit of God will brood over our labors as it has over his, and enable us to build wisely upon the foundation now laid, for the deliverance of a great and good people, who shall inherit the seal of Eternal Life, being the redeemed of God.

SAMUEL W. RICHARDS.

APPOINTMENTS.—Elder Jacob Gates has been appointed to the pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Robert Campbell has been appointed to the pastoral charge of the Glasgow, Edinburgh, and Dundee Conferences.

Elder Isaac C. Haight, who is now aiding Elder Smoot in outfitting the emigrating Saints for their journey over the plains, has been appointed to the pastoral charge of the Birmingham, Cheltenham, Worcestershire, Herefordshire, and South Conferences, but on his return to this field of labor, he will be expected to substitute Bedfordshire for Herefordshire Conference.

Elder Cyrus H. Wheelock has been appointed to the pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder Joseph W. Young is appointed to preside over the Preston Conference.

Elder Alexander F. McDonald, of the Dundee Conference, is appointed to preside over the Liverpool Conference.

Elder Jonathan Midgley, of the Bradford Conference, is appointed to preside over the Manchester Conference.

Elder Appleton M. Harmon has been appointed to the pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder Moses Clawson is appointed to the pastoral charge of the Lincolnshire, Bradford, Derbyshire, and Warwickshire Conferences.

Elder John Carmichael is appointed to succeed Elder Clawson in the Presidency of the Lincolnshire Conference.

Elder Graham Douglas, who has been laboring for some time past in the Channel Islands Conference, is appointed to labor under the direction of President William Speakman in the Warwickshire Conference.

Elder Dorr P. Curtis is appointed to labor in the South Conference, under the direction of President George Halliday.

FRANKLIN D. RICHARDS.

We have to apologize for the non-appearance of the minutes of the Special General Conference. We have not received a transcript of the report in time for this Number. We hope to give them in our next.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

A Translation from the Coptic.

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

(From the Jewish Chronicle.)

Blessed be the memory of my father, Amron, and of his father, Pithom, and of his father Zalapheel! I have built their sepulchre; I have anointed it, perfumed it, and sealed it with the seal of Osarsiph. The dragon, the falcon, and the crocodile, shall guard it from the hand

of man. It shall remain for ten thousand years. Egypt shall be dust and ashes, and again she shall be glorious; again Egypt shall be dust and ashes; she shall again be clothed in purple, and wave the sceptre over the land, from the stormy and ever-rolling sea of the north, to the

hills where the sun looks down upon the crystal caverns and fathomless gold-mines of Ethiopia, and the moon sows the soil with opals and emeralds; and again Egypt shall be dust and ashes, before the hand of man shall unseal the triple guard of the sepulchre of my fathers.

In the chest that contains the mummy of my lord and honoured father, Amron, I have laid the papyrus which tells of the fate of his son in the most awful transactions of my country. It is not written for the eye of mortal man; but when the ten thousand years of the sepulchre are fled like a dream, and the sages and warriors, the priests and kings of Egypt, whom our love embalmed, shall come forth from the places of their rest, and unswathing their immortal limbs from the mantles of silk wrought with the words of wisdom, and the golden net-work, alone worthy to preserve the holy and the renowned, shall again behold the sun, and rejoice in the coming of the days of glory, and lead the nations of the earth to the oracles of wisdom—then shall I sit beside the waters of the Nile, in the circle of my forefathers and my children, even to the hundredth generation, and read the records of our fame and our terrors under the lotus-tree of immortality.

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I was sitting in my tent, at the close of one of those lovely days which usher in the spring of our matchless land, when I was roused by the intelligence that a great tumult had begun among the slaves who worked in the fields. I listened with disdain to the idea that those hereditary beasts of burden, those tillers of the soil, those hewers of wood and drawers of water, the abject Hebrews, could lift their eyes against the shining of the spears of Egypt. General of the fourth army of our illustrious kingdom, the army of the golden shield-bearers, who had conquered all the tribes of Nubia and Ethiopia, from the edge of the desert to the highest ridge of the mountains which form the girdle of the world. I only demanded a word from the footstool of the king, the son of a hundred kings, to crush those sons of rebellion like the ants of the desert, or scatter them wide, like the ashes of the furnace, to all the winds of heaven. I had just brought back the army from our conquest. It now lay encamped before me, a magnificent sight, spreading to the horizon, with its plunder, its prisoners,

and the forest of waving and bright-coloured banners torn from the diamond-turbaned kings of the mountains. Zaraph, the ancient prince of the dwellers in the East Oasis—that spot of living fountains, which looks green in the ocean of sand and fire never passed by man, and whose shores are marked only by the circle of eternity—was sitting at my feet, bound with a silver chain. He was the bravest of our enemies, and at the head of the bravest tribe; but what could withstand the shield-bearers of Egypt? His horsemen were overthrown, his tent was reduced to ashes, and his brazen-headed spear was as a willow in the hands of a child. In the scorn of the hour, I demanded of my royal captive what he thought of the hopes of those Hebrews to break their chains.

“There is no human hope,” said the ancient man, “while such an army as that before us lies ready to consume them, as flame consumes the chaff of the harvest-floor.”

But he pronounced the words with a solemnity unsuited to my scorn; so I again addressed him.

“No human hope,” said I, “Prince of the Oasis of Zophir? And what other hope have they? Are they magicians? Can they call up spirits from the fire or the water? Can they bring the thunder and the hail to fight for them? Can they call the great god, Apis, to drive his people with his horns into the fathomless surges of the western sea?”

Zaraph was silent, but his eye was fixed above with a calm intensity, as if he gazed into the highest heaven, and gazed less with his eye than his mind.

“Mighty chieftain of the mighty,” he at length said, and bowed his ancient brow before me, “invincible warrior, favoured pillar of the eternal throne of Mizraim, how shall thy servant open the weary lips of age before the son of power and wisdom?”

I honoured the old man for his valour and his years, and, taking him by the hand, bade him speak all that rested on his soul.

“Prince,” said he, “I am this day ninety years old; and it is not from the lips of him who longs to be silent for ever that the words of falsehood should flow. But you are a warrior, and you cannot know fear; you are a sage, and you must love truth. Then let the truth be told. The day of the evil of Egypt is at hand.”

I involuntarily half drew my scimitar. Distain of the slaves, whose eyes should never have dared to lift themselves from the dust of Egypt, and even resentment at the rashness of the prisoner, who could offer this intolerable insult to the majesty of a kingdom as old as the stars and as imperishable as the foundations of the earth, flashed from my eyes and quivered in my frame. But the laws of Egypt made the prisoner sacred. Reluctantly I checked my wrath, and dashing the scimitar back into its sheath, bade him go through his whole tale of rebellion.

The old man saw my wrath, and thrice bowing his turban to the ground, proceeded in an unchanged voice:—

“Let the pleasure of my lord be done upon his servant; but since it is his command that I speak the truth, the truth shall be spoken. The forefathers of Zaphrah—may they rest in the shadow of the stars until the light of the last morning summons them to glory!—were lords of the dwellers in the mountains beyond the sand of Arabia. There they worshipped the lights of heaven. But a stranger came among them from beyond the Euphrates*—a man of years, of great wealth, and of exceeding wisdom. He was rich in flocks and herds, yet our hand was held back from him. He was bold in his indignation at our altars, yet no man’s spear was raised against him. He declared that the time should come when our altars should be thrown down, our tents turned into coals of fire, and our tribe scattered like the leaves of the date-tree when the fruit has fallen.”

“And was there no warrior among you,” I exclaimed, “to slay the teller of those evil tidings?”

“All were warriors among us,” said the old man, with a look that reminded me of his countenance when I saw him fighting at the head of his fierce horsemen; “but there was a power round the stranger that blunted the edge of our wild fury. He told us of things beyond the thought of man, and of the beginnings of the heavens and earth; of the happiness in which our first ancestors dwelt—lovely as the spirits of heaven, and pure as the dew before it reddens in the dawn—the sovereigns of the earth, crowned with more than the gold and jewels of earth’s kings, crowned with the supremacy of

beauty, of eternal youth, of unclouded wisdom, of the heirship of glories to which the moon in her midnight splendour and the sun in his noon-day strength is pale. The altars of my fathers were smitten down by his hand; the wisdom of our wise men was turned into folly before his mighty words. He was filled with the dark knowledge of things not yet conceived in the womb of the ages of the world. All wondered, many worshipped, and some followed his footsteps through the borders of the land. We would have made him our king, but he declared he was to be a pilgrim, to wander from land to land, telling the high mysteries of times past and times to come, till at length, having reached the spot where his course was to be finished,* he would there become the father of a nation,† vast as the leaves of the forest for number, powerful as the storms of the desert for strength,‡ and bright as the stars of heaven for glory.”

The old Arab remained moving his lips in secret prayer, his hands uplifted, and his fading eye fixed, as if he saw some of those descending shapes in which the gods once visited our fathers. It was impossible to look upon him without reverence; and I felt awed by the solemn sincerity of the silver-haired enthusiast. But was I, the chief of warriors, to be overcome by the superstition of slaves?

“Prince,” I said, after a pause, “yours is the land of strange things. The man was a Chaldee, he was a sorcerer, he laid his spells upon your senses. Here we should not have been so willing to listen, and thus not so easily deceived. If the

* Canaan.

† “Go from thy fatherland, etc., and I will make thee a great nation,” (Gen. xii. 1, 2.)

‡ A wind in the desert is very dangerous to the traveller. It raises the sand into the air with such violence that the air almost becomes a sea of sand. This storm produces also a burning heat, which makes the traveller so thirsty, that not finding water he must die. No other animal is fit to travel in the desert but the camel, it having a separate recess for water in its body. This he fills before going into the deep desert, and when thirsty he takes a draught from it. Travellers, therefore, take two or three camels with them, and on an emergency, such as described, kill one, and drink the water; and the carcasses serve at the same time as the traveller’s landmarks through the desert.

slaves have rebelled, their rebellion must be punished; if their sorcerers attempt to mislead them, they must be convicted by the wisdom of our wise men, and then put to the death that they deserve."

Our conference was broken off by the sound of the trampling of cavalry. The beating of their shields and the braying of their trumpets announced a messenger from the king. The royal chamberlain was the bearer of the king's message, wrapped in its case of purple. It was a

command to march straight for Memphis. The old prince of the Oasis cast a look of sorrow around him as I read the order, while I inwardly smiled at the coming disappointment of his prediction. "Not for myself, mighty chieftain," said he, "do I grieve, but for my lord Pharaoh, in whose hands is the life of his people; not for the rebellious sons of the Hebrews, but for the wise, the wealthy, and the prosperous, the sons of Egypt."

(To be continued.)

ADDRESS TO LITTLE GIRLS.

My dear little Sisters,—I am permitted to write you a letter in the "STAR"—it is nice to have a letter all our own, is it not? Well, this is to be your own, for I write it on purpose for you. I was a little girl once, and I have all my life been much with little girls, and I know they are dear, good, useful little creatures, if rightly trained, and add greatly to the happiness and comfort of our "Hearts and Homes." It is astonishing what a deal of good may be done by insignificant means if rightly applied, and a little girl of ten years of age, or even younger, may, by judicious training, be her mother's right hand woman! Well now, I shall take it for granted that you are all *good* girls, and desiring to *do* good as far as your age and strength permit, and I am going to give you a few hints how you may carry out your desires. First, you must ever pray to God to help you to be good; to keep you good, and teach you how to do all the good you can; and remember, *order* is heaven's law, and even little girls may imitate it; first in their own persons, keeping themselves very clean, and their hair very smooth and bright, and repairing their clothes when torn, &c. Some may think it nonsense to suppose a girl of ten years of age, or even younger, can be very useful; but I *know* that at that early age they may fill a place in a household, that shall cause happiness and satisfaction to all around them. I knew a little girl, not ten years of age, who took the management of her little brother of three years of age. She washed and dressed him every morning, heard his little prayers, and his little hymn, and prepared his breakfast, attended to his little ward-

robe, and kept all in order, never allowing a string or a button to be off, but kept all in good repair. Her word was enough to obtain obedience, for she ruled him in love and gentleness, teaching him his letters, and keeping his little mind cheerful by singing to him, and reading or telling him pretty tales that instructed his mind; this was in a house where two servants were kept, and she might be supposed to be exonerated from such duties, but it was the opinion of her mother that every member of the household should *fill* a position of their own for the general good of the whole, and by this means the servants had time to do their portion of work, attend to the repair of their own wardrobe, and had time to read and write if they wished to do so.

Another sister in this family, only thirteen years of age, though she had to spend a large portion of her time in studies, both useful and ornamental, had acquired even at this early age a thorough knowledge of domestic affairs, and was called upon daily to make herself generally useful. Well, now, my little sisters, of eight, nine, and ten, let me entreat you to ask your mother to give you an allotted portion of the duties of her household; tell her you will be very steady,—which, remember, you *must* be—and would like to do it all yourself, no one interfering with you. After *she* has laid down *her* rules for you, you must ever remember to *OBEY* them. If there is a baby, would you not like to attend to its little wardrobe; prepare all in the morning ready for its bath, putting all its things ready against the time your mother comes to dress it, so that every thing may be ready to her hand

—then you can stand by and fetch her any thing she may want, and play and talk to the baby, to divert its mind while under the *operation* of washing and dressing—you must not talk loud or noisy to it, but gently and cheerfully. It is but a short time since its little spirit left its heavenly home, and it has even now heaven around and about it, and noise and harsh sounds frighten it. You will be quite strong enough to make its crib bed, and lay it open ready for it to be laid down, as it will sleep after being dressed and fed. Little girls can set the table for dinner, or breakfast; wait upon their father, set his slippers ready for him of an evening; and, when you get older, brush his clothes, and mend his stockings, and always be ready to show him a kindness in your power. These seem very trifling things, my little sisters, but remember, “Trifles make the sum of human things;” and by acquiring such like habits, as I have laid down, it will give you a *readiness* in after life that will make you fit for the multitude of duties that devolve upon

a woman. I have said nothing about sewing, and reading and writing, and improving your mind, but do not for a moment suppose, I mean you to neglect these.—Oh! no. You *must* have your minds cultivated, and let me tell you to carry out the few hints I have here thrown out, you will need—Order,—Observation,—Industry,—Patience,—Obedience,—Management of Time, and many other qualifications that make up a good character;—so that you will find I have given you plenty of employment, both of mind and body.

You must ever be kind to your younger sisters and brothers, as you must remember the *eldest* of the sisters fills a responsible situation,—the younger ones looking up to her in most things,—and she stands next to her mother in responsibility and command, not in word but in example. Well, if I am permitted, perhaps you will hear from me again some day. I have got some little brothers to write to, so I must say good bye—God bless you.

Your affectionate sister, H. K.

VARIETIES.

MY son, eat the bread of Industry.—*Bickersteth's Mother.*

MANY of the empty pots in an apothecary's shop are as gaudily decorated, and neatly marked, as those that are full.

WHEN certain persons abuse us, let us ask ourselves what description of characters it is they admire; we shall often find this a consolatory question.

WOMAN.—There is nothing by which I have thought life more profited, than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women.—*Sir Samuel Romilly.*

DON'T STAND STILL.—If you do you will be run over. Motion, action, progress,—these are the words which now fill the vaults of heaven with their stirring demands, and make humanity's heart pulsate with a stronger bound. Advance, or stand aside; do not block up the way and hinder the career of others. There is too much to do now to allow of inaction anywhere, or in any one.

PURE rain water is said to be an infallible cure for sore eyes, and cases are reported to the writer by persons who have tried and fancy they have proved its efficacy. The rain water must be collected in a clean open vessel, in the month of June, and must not be contaminated by being previously collected by any other means; it will then remain pure for any length of time, if preserved in a bottle.—*Expositor.*

PITCH.—The substance so called (Gen. vi. 14) is the same as the “slime,” mentioned Gen. xiii. 3, and xiv. 10, and is generally supposed to be the inflammable mineral called *asphaltos*, from the lake *Asphaltites*, or Dead Sea in Judea, on the surface of which it is found. When first obtained, it is soft, viscous, and pliable, but soon acquires a hardness and tenacity superior to our pitch. It was therefore excellent for smearing the ark (Ex. ii. 3), or for building the tower of Babel (Gen. xi. 3.) The Arabs still use it for the bottoms of boats; and in the ruins of Babylon, large masses of brickwork cemented with it have been discovered. *Naptha, Petroleum, Barbadoes tar, &c.*, are different varieties of this substance.—*Jewish Chronicle.*